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he gives extended selections from the sacramentaries, those of Saint Vost, Saint Amand, and Drogon.

Incidentally the treatment throws light on such matters of general interest as the ecclesiastical policy of the Carolingians, the nature and extent of the contact between the peoples of Italy and France, intellectual interests and activities from the sixth into the tenth century.

BASTGEN, HUBERT. *Die Geschichte des Trierer Domkapitels im Mittelalter*. Paderborn: F. Schöningh, 1910. viii+334 pages. (Görres-Gesellschaft. Sektion für Rechts-und Sozialwissenschaft, Heft 7.)

This is a contribution to history from the side of the law of the institutions. It treats the subject after the manner of a textbook on church law, and does in detail for one particular church establishment what Luchaire in his *Manual of Mediaeval Institutions* did for the church as a whole in France. It is a thorough piece of work. Perhaps the chapter on economic management contains the most novel material.

The book is worked out along accepted lines and makes no attempt other than to dissect the institutions, pick out, label, and describe its bones. With the institution as a living organization in a living society the author, like most students of similar church institutions, does not concern himself. He makes no effort to study the activities of this group in their relation to the society in the midst of which the group was placed. He does not ask himself what ends the wealth at their disposal was made to serve; whether or not the group had significance for the economic, intellectual, artistic, and social life (to say nothing of the religious) of its nearer and wider environment.

There is printed at the end (280-317) a document (*ordo servitorum*, etc.) existing in two MSS of the fifteenth century, one written in Latin, the other in German; the text of both MSS is given.

LEWIS, AGNES SMITH. *The Forty Martyrs of the Sinai Desert and the Story of Eulogios, from a Palestinian and Syriac and Arabic Palimpsest*. [Horae Semiticae, IX.] Cambridge: The University Press, 1912. Imported by Putnam. 53+83 pages. 7s. 6d. (\$2.50) net.

From a manuscript purchased by Mrs. Lewis in Egypt in 1906 she now publishes with translations the Palestinian Syriac texts of the Forty Martyrs and the Story of Eulogios. The glossary covers also the Codex Climaci Rescriptus (Horae Semiticae, VIII), a manuscript secured by Mrs. Lewis at the same time. The story of the Forty Martyrs is already known in the Greek of Ammonius and in Latin, but the Pledge of Eulogios seems to be new. Palestinian Syriac literature is appreciably enriched by their discovery and the publication. The Greek of the dedication is unsatisfactory.

STIEFENHOFER, DIONYS. *Die Geschichte der Kirchweihe*. München: Lentner, 1909. viii+141 pages.

Dr. Stiefenhofer claims for his book the merit of being the first presentation of the origin and development of the ceremony of church consecration. The subject is not dealt with satisfactorily by the works of Catalanus, Duchesne, and Baudot, more especially the period of origins, from the first to the end of the seventh, and the beginning of the eighth century, according to Dr. Stiefenhofer, is passed over in a most cursory manner. To this period he devotes himself.

After indicating that the Christian practice of consecrating churches finds its fundamental explanation in the same class of ideas that gave rise to the consecration of cult places he proceeds to his detailed discussion and reaches the following conclusions:

That in apostolic times the places of worship were not consecrated before use and were not deemed as consecrated through use; the meeting-place was not considered as the house of God. Not until about the middle of the third century does the conception gain ground as indicated by the use of such terms as "Domus Dei." By this time, most if not all of the Christian communities had permanent meeting-places. Many of the churches, places devoted wholly to worship, received no special consecration before their use, but were deemed to be consecrated by use. In particular, the consecration consisted simply in the first celebration of the liturgy in use at that time.

The notion that something more than this is necessary, that the church must be consecrated by some special service before even the celebration of the mass, develops in the fourth century. Its development occurs in connection with the building activity which was such a marked characteristic of this century, and the rapid increase in the cults of the martyr saints. The churches built directly over the graves of the martyrs possessed an increased sacredness in the eyes of all, and all were eager that their own church, through the possession if not of the whole body at least of some portion of it or something associated with it, should also acquire this special sacredness. So little by little in most of the more important churches relics were buried under the altar, and finally no one could think of a church at all without relics.

But in the majority of cases the body of the martyr and the relics had to be moved and this translation, which was a new burial, required by analogy the repetition of the same rites as were enacted at the first interment. Thus the vigils, solemn procession of priest and people, and solemn interment, the chief features of the burial rites, came to form, along with the first celebration of the mass, an essential part of the ceremony of consecration. This practice was in almost universal use east and west from the end of the fourth century on, though the ceremony did not become completely rounded out and fixed until the end of the seventh or the beginning of the eighth century.

Dr. Stiefenhofer is mainly concerned with the development of the rite itself. His subject, however, throws interesting lights on the character of early Christian assemblies, of the process by which non-Christian social customs were given a Christian coloring and continued to be channels along which the life of society flowed in much the same manner as before the appearance of Christianity. Dr. Stiefenhofer's book can be characterized as a useful little study.

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TISDALL, REV. W. ST. CLAIR, D.D. *Christianity and Other Faiths*. An essay in Comparative Religion. London: Robert Scott, 1912. 227 pages. 5s. net.

Dr. Tisdall holds that "Christianity has nothing to fear but much to hope from the fullest inquiry. What is to be feared is carelessness, indifference, credulity." There is, however, nothing in the ethnic faiths for the enrichment of Christianity. "In Christianity every truth fits into its own place as a living part of a living organism,